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## CORRESPONDENCE.

DR. JOHN WALKER, BENTLEY'S COADJUTOR.

Oriel Lodgings, Rochester: Sept. 10, 1883.

I have lately been engaged in working out the history of Dr. John Walker, Bentley's coadjutor in the Græco-Latin Testament, and hope soon to publish some interesting facts about him. He appears to have been a man of great ability, extreme devotion to study, and delightful character; but, as he failed (I believe) to publish anything, he has not obtained a niche in any of the biographical dictionaries, and is only known as an appendage to Bentley. The most important of the facts I have recovered (I can hardly say discovered) about him is that he died November 9, 1741, about six months before Bentley, and, therefore, could not take up the work that had dropped from the great critic's hands, though he was deeply interested in it, and had gone on collating MSS. till within a few years of his death with the same energy as when he began in 1719. Prof. Jebb has pointed out a trace of his work as late as 1732 (*Bentley*, p. 163); but it is clear from the Bentleyan collections at Trinity College, not to speak of other evidence, that he continued a good deal longer at the task, for his collations of nine Greek MSS. of the Gospels are found in a copy of the Greek Testament not published till 1735 (*Trin. Coll.*, B. 17, 44 and 45; see A. A. Ellis, *Bentley Critica Sacra*, p. xxx., Camb. 1862).

At the time of his death, at the early age of forty-eight, he was Archdeacon of Hereford, Chancellor of St. David's. Dean and Rector of Bocking, Rector of St. Mary Aldermay, and chaplain to George II. He had also been chaplain to Archbishop Wake, with whom he seems to have been intimate since 1721. He married, probably in 1726, Charlotte (natural) daughter of Sheffield Duke of Buckinghamshire (whose epitaph in Westminster Abbey, ending "ens entium miserere mei," many of your readers will recollect). His own epitaph, with some particulars about his wife and children, is given by W. Cole, writing in the year 1762, on folios 118B and 119 of vol. xxxii. of his MS. collections (British Museum Add. MS. 5833). He was probably a Yorkshireman, having been educated at Wakefield, Bentley's own school.

The object of this letter is to elicit from any of your readers, either privately or through the medium of your columns, information on the following points:—

1. As to his birth and parentage. Was he brother of Richard Walker, the staunch vicar-master, and of Samuel, who was also fellow of Trinity in 1712, the year before he obtained his own fellowship?

2. Where he was buried. Cole says nothing on this point; but I am assured, on competent authority, that he was not buried at Hereford.

3. What became of his family? Are any of his descendants still living who, perhaps, possess papers or facts about him? My brother, by a process of exhaustion, has discovered that one of his sons, who was, according to Cole, "a fellow of a college in Cambridge," must have been Henry Walker, of King's, B.A. 1757, M.A. 1760; another was a beneficed clergyman, "preferred by my Lord Maynard;" another, "a supercargo, or in office in the East India trade;" another, "an officer in Germany." He also seems to have left two daughters.

4. Any other facts not contained in the ordinary Bentleyan literature or in the Wake archives at Christ Church or in the British Museum, all of which I have searched, though I will not dare to say exhausted. Several Cambridge friends have also kindly informed me of all the official facts in their possession; and Prof. Mayor has added other interesting particulars.

I hope to publish what I have collected about him in the introduction and appendices to the *St. Germain St. Matthew*, the first of a series of "Old-Latin Biblical Texts," shortly to appear at the Oxford University Press.

JOHN WORDSWORTH.

## THE NAME OF ROBIN HOOD.

98 Roebuck Road, Sheffield: Sept. 10, 1883.

According to Jacob Grimm, Robin Hood was originally the name of a supernatural being, identical with the wood-sprite known in Germany as Hodeken. With regard to the phenomenon Robin, Grimm compares the case of Robin Goodfellow, whom indeed he seems inclined to consider as the same person with Hood. English writers on the Robin Hood story have generally treated Grimm's theory with ridicule, and it must be admitted that they have had some apparent grounds for their incredulity. It can scarcely be doubted that the incidents related in the famous ballad cycle are in the main not mythological, but are founded more or less on the actual history of the various real persons on whom the nickname of Robin Hood was conferred by popular fancy; and Grimm adduced no clear proof of the existence in English tradition of any other Hood than the semi-historical hero of the ballads. Nevertheless, I believe it is possible to show that the sagacity of the great German mythologist had led him, in this instance as in so many others, to the correct conclusion. One of Kemble's Anglo-Saxon charters mentions a place in Worcestershire called Hódes ác (Hód's oak). If this local name occurred only in a single instance, we might suppose that the oak in question, like many other trees mentioned in Anglo-Saxon charters, had received its name from a real person. But it happens that there is also in Nottinghamshire a village called Hodsock (Domesday *Odesack*). It is obviously improbable that two men, living in districts so widely apart, should each have given his name to an oak-tree. We may therefore safely conclude that "Hód's oak" is to be added to the scanty list of mythological allusions in English local nomenclature. Hudswell, in Yorkshire, and Hudspeth (preserved as a surname) seem to be of similar origin, and may be compared with the longer forms "Robin Hood's Well" and "Robin Hood's Path," which are common in various parts of England.

HENRY BRADLEY.

## THE AGE OF HOMER.

London: Sept. 10, 1883.

I have to thank Mr. Sayce for his full and prompt reply to my questions. I am only sorry that he has not answered my No. 4, as the

statement which he makes under that number is entirely wide of the important question which I asked. His views with regard to the relation of Plato to the two Homers are certainly stated clearly enough, and really form a very neat *reductio ad absurdum* of the whole theory, if we remember as we read them what the "literary Homer" was: a deliberate parody, or, as Mr. Sayce contemptuously calls it, a "Batrakhomyomakhia," which "holds up to mockery all that had once claimed the deepest reverence of the Greek people." For it would appear that Plato, being, of course, notoriously deficient in the sense of irony, though acquainted with the old Homer as well as with this irreverent parody, always spoke of both by the same name, and quoted the "Batrakhomyomakhia" times without number in the tone of an admirer, while sternly arraigning the "unconscious immorality" of the ancient songs. This is a supposition which can hardly be accepted except by those who, with Mr. Sayce, "see no reason to doubt" the story in Herodotus that the bones of Orestes were ten feet long and proved a talisman of victory to the Spartans.

Plato, moreover, as it happens, expressly contradicts Mr. Sayce. The first three points brought forward to prove that our Homer is a cynical parody are (1) "Agamemnon, king of men, himself is a mean-spirited poltroon, whom his subordinates treat with contempt;" (2) "Achilles is a revengeful savage, who . . . insults his fallen enemy;" (3) "the depth of cynical unbelief betrayed in such gratuitous narratives as the 'charming' of Zeus by Hérè." Now, it happens that the "indictment of Epic poetry" in the *Republic* 377-92 (books ii. and iii.) is a review of precisely what Mr. Sayce calls the "cynical" passages in Homer; he mentions, in particular, (1) Achilles' insolence to Agamemnon, 389E; (2) the charming of Zeus by Hérè, 390B; (3) Achilles' treatment of the fallen Hector, 391B. It appears, therefore, that the passages on which "Plato could not have failed to dwell" if Mr. Sayce's theory is wrong are precisely those upon which he did dwell.

The process of modernising, too, which Mr. Sayce holds to have been applied to Homer seems to have consisted chiefly in filling the text with archaisms. To use Mr. Sayce's own illustration, this is as though Dryden had "modernised" Chaucer by filling his text with words out of *Beowulf*, or the best imitations of them that he was capable of making. In fact, Mr. Sayce attempts to uphold two inconsistent hypotheses—on the one hand, that the sceptic who rewrote Homer in the time of Perikles wanted to make it like an archaic poem; on the other, that he deliberately altered it to adapt it to contemporary ideas.

It would take too long to discuss the other highly disputable points which Mr. Sayce raises, nor do I think it necessary until a plausible hypothesis has been put forward to reconcile these inconsistencies. I would merely add that it is for our present purpose a matter of indifference whether "cheese-knife" or "cheese-scraper" is better English, as neither Mr. Sayce nor myself had employed either word; but I must protest, in the name of our common language, against the idea that what I expressed by a "grater" can be exactly the same as what Mr. Sayce calls "a particular kind of knife for cutting cheese." But I do not think that Mr. Sayce has caught the real aim of my remarks about the grater and the trained carver.

WALTER LEAF.

## HAVE ANIMALS MINDS?

With reference to Mr. H. H. Howorth's excellent review of Bishop Goodwin's *Walks in the Regions of Science and Faith* in the *ACADEMY* of September 8, may I be allowed to call his